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RELIGION AND THE UNDERGRADUATE

Four Addresses delivered at
PRINCETON UNIVERSITY
March, 1915

BY

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ALBERT PARKER FITCH

PRESIDENT OF THE FACULTY OF ANDOVER THEOLOGICAL SEMINARY

With an Introduction by
PRESIDENT JOHN GRIER HIBBEN

Published under the auspices of
"The Daily Princetonian"

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The interest aroused by the series of addresses delivered by Dr. Albert P. Fitch before the students of Princeton University on March 14, 15, 16 and 17 made it evident that these should be put into some permanent form. They are now published under the auspices of *The Daily Princetonian* after thorough revision by Dr. Fitch, and with his kind permission.

The following facts concerning the religious meetings at which Dr. Fitch spoke may be of general enough interest to warrant their being set down here. The attendance the first night was about 900, on the second and third nights about 1000 each, and on the last night 1100. There presided on successive evenings President Hibben, Rev. Ralph B. Pomeroy, rector of Trinity Church, Princeton, Professor R. M. McElroy, and Professor L. H. Miller. The management of the meetings was in the hands of the Rev. J. Nevin Sayre '07 and J. M. Colt '14, officers of the Philadelphian Society. To these men, together with the large number of undergraduates who gave generously of their time and energies in preparing the University for Dr. Fitch's visit, belongs the credit for the most successful event of the sort in Princeton's history.

H. F. ARMSTRONG

J. S. NICHOLAS

Additional copies may be obtained at The University Store, 30 cents; or will be sent postpaid for 35 cents upon application to D. M. Roy, care Princeton University Press, Princeton, N. J.

INTRODUCTION

Dr. Fitch's addresses have left a profound impression upon the heart and mind Princeton. The unprecedentedly large attendance of our undergraduates at Dr. Fitch's meetings, for four consecutive evenings, their eager interest and sustained attention during his closely reasoned presentation of the fundamentals of Christian truth, their ready response to his appeal as to the claims of Christ upon the American young manhood of to-day are facts of deep significance as regards the spirit of religion in the University. In a place devoted to the pursuit of learning, where our students are brought face to face with the great world problems of the past and of the present, and are ever encouraged to think their way into and through these problems, it would be strange indeed were their thoughts never particularly directed to the serious consideration of the place of religion in their lives.

Dr. Fitch's knowledge of the temper and disposition of young men, of what they think and how they feel, as well as his evident love for them and his yearning for their highest interests, his loyalty to "the simplicity that is in Christ," his exceptional powers of acute analysis, and his spirit of reverence and devotion, have served to put old truths in a new light and force them upon the attention and conviction of the many minds open to such a challenge.

JOHN GRIER HIBBEN.

FOREWORD

The following addresses were delivered without notes and are here reproduced, with corrections and emendations, from the stenographic reports. They are very faulty and imperfect witnesses to the joy and freedom, the beauty and power, of the spiritual life. There would be no slightest justification in giving them the dreadful perpetuity of print except that they may serve as a reminder, to those who heard them, of the evident grace and power of God which dwelt among us those four days when, as a great body of alert and eager youth, we thought together, simply and sincerely, on the most solemn and most pressing questions of the human soul. And I could wish that every undergraduate who reads the ensuing pages might feel that their teaching comes to him again, as a direct personal message, full of love and faith and cheer, from a grateful and joyous servant of the Lord Jesus, who is once more talking with his brothers and comrades in Princeton University.

A. P. F.

25 March, 1915

I

WHAT IS RELIGION AND WHAT HAS IT TO OFFER THE EDUCATED MAN?

I cannot begin the first of these addresses without expressing the keen sense of pleasure and the overwhelming consciousness of responsibility with which I undertake the task. There is no one in the world quite like the American undergraduate; you are the most lovable and the most exasperating creatures God ever made, an extraordinary combination of perversity and promise, genius and childishness. But in your hands lies the future of this Republic; by virtue of your youth and your place here and the education which this place offers, you are to be, whether we will or no, the leaders of the coming generation. With what eager and wistful joy then, do we older men who have lost youth—the greatest gift of the gods—but who love and revere it in you who face the morning; with what sense of solemn accountability mingling with our joy, do we, out of our knowledge and experience speak to your inexperience, your faith, your ready idealism.

And that sense of responsibility is the greater because of the theme of these discussions. Religion is the most serious, the most permanent and inclusive interest of human beings. The sex hunger, the desire for food and clothing, the passion to understand ourselves and the universe in which we live—these are the great motor impulses of our race, and the third is the most inclusive of them all. No man understands any thing about religion unless he realizes that it is a central and abiding factor in human progress and human destiny. There is something very moving in realizing that we share the interest which has brought us together tonight, with all our brothers. Brown and yellow and black and white, a great company which no man can number, they stand upon common ground with us here. Our race is one in its common and associated sin, its common desire for truth and righteousness, its common need of grace and pardon, God's common occupation of us all. And this makes it clear enough that, in his need of religion and his sense of its supreme reality and importance, the educated man in no way differs from

his less fortunate brothers. How contemptible would be the spiritual pride and self-complacency of any of us who imagined there was one *sort* of religion for the scholar and another for the man in the street! No! Nevertheless in the expression and use of our religion certain obligations rest upon us, by virtue of the opportunities given us in this place, which do not rest upon less educated men. We ought to take our religion with intelligence as well as feeling, with discriminating and clear-seeing passion. We are under solemn obligations to state it with moral candor and intellectual integrity, in the language of our own time from the point of view of our own day; and to apply it, with sincerity and courage to the fears and hopes, the sins and follies of our own generation. It may justly be expected that we will make the expression of religion as free and simple and sincere as the importance and reality of it are fundamental and unchanging.

We come then to our first question: what is religion? and if we take it in the broad and universal sense we find no difficulty in its answer. Religion is that great mass of speculations and faiths which has grown out of a twofold human experience. Perhaps you will remember that this definition implies that *experience*, furnishes both the material and the authority of the religious life. Now it is important to understand that. Religion is not the creation of a book or priests, or governments, or institutions. It is not imposed upon us from without by churches or creeds or ministers or parents. It is an essential, not an accidental, thing and it comes from within. It springs out of the heart of our race; from the deep centers of human fears, human joy, human terror and helplessness, human aspiration and insight, it issues. Therefore the reality and authority of religion are as veritable and undeniable as the experience which produces it is universal and intelligible. Let us get clear, at the outset, that religion is not the product of its many organized and conventional manifestations. It made them; it was not made by them.

But what is this twofold experience of our race out of which religion issues? In a word it is the sense of the supermundane nature of reality,—the perception that the significance and power of the universe lie behind, are hidden within, its visible and temporal expressions—coupled with the sense that man has somehow separated himself from this invisible and potent reality and that it is of the first importance to us to get in touch with it, be reconciled to it, again. This is what William James refers to when he speaks of “the

profound uneasiness of the race, the sense of there being something wrong about us as we naturally stand." What is life? We do not know; we can only get at it through its various manifestations. Something potent, like a blind will, stirs in the soil. It sends up shoots of green, it grows into a tree with trunk and bark and leaves and branches. It towers to the heavens, by and by it droops and decays and falls. It descends to mother earth again, there to lie through countless years. At length we dig it up in hard black lumps; we place fire beneath it and it breaks forth in flame, and flame passes into heat and the heat passes out again, in some new form of invisible power, back into the cosmos. What was it, moving, urging, directing, transforming through soil and sapling and tree and rotten wood and coal and heat and light and fire? We do not know. But something, the real thing, which alone gave significance and value to all this process, was there. Now men have always been aware of this invisible elusive force and that we are ever moving about in worlds not realized; have seen that behind all the splendor and energy and achievement and material wonder of the universe is immaterial and unseen spirit directing and producing it all. Sometimes we call that spirit Nemesis or Fate; sometimes "the Something not ourselves that makes for Righteousness," most often we call it "God."

And side by side with this high sense of the "presence that disturbs us with the joy of elevated thoughts," is the sense of loneliness and fear and estrangement from that presence. Between the two, the Eternal Spirit unseen but felt, and the hesitant and uncertain and blinded spirit of a man, there would seem to be a great gulf fixed. Our world has already been a searching and troubled and baffled world. It has not known where to find Him! The altars, with their smoking sacrifices upon a thousand hills, the shrines and temples and penances and pilgrimages, all bear witness to the human sense of a divine and changeless reality and the human inability to find that reality and abide in peace and power within it. To put all this in conventional and hence comparatively meaningless phrases, the two universal elements in religion—any and every religion—are the sense of sin and the sense of God.

Now Christianity is the particular interpretation and completion of this experience brought into the world by Jesus Christ. First Jesus, in his teaching and person, proves that man's dream of an eternal and Supreme Being is true; partly because he teaches so

satisfying and adequate a conception of that Being, and far more because he lives out in a human life the nature and the grace of God of which he speaks. This is what we mean by the doctrine of the Incarnation, by the sublime name for Jesus, Emanuel—"God-with-us," by saying that in Him, for us men and our salvation, God is "made manifest in the flesh." The first glad message of Christianity is that in Jesus Christ there is completely revealed for us the *character* of God.

Now you will notice just what I said there. One does not claim that Jesus knew everything, that he revealed the entire mind of God, completely transcending the intellectual limitations of his time and place. One does not claim that he was a supreme aesthetic genius, the incarnation of final and eternal beauty. No one thinks that he fulfilled the speculative ideas of deity; that he was "the absolute," whatever that may mean; that he was omniscient, or omnipresent, or omnipotent. So far as I know no first-rate theologian in the Christian church has ever *identified* Jesus of Nazareth with Deity. But we do know, out of two thousand years of experience, that Jesus does reveal, incarnate, the *moral* nature of God, that in Him God's character, of long-suffering, forgiving, redeeming, self-giving love is perfectly revealed. And when I use that word "perfectly" again I draw from the misleading vocabulary of the absolute, and I can only mean by it that Jesus sets forth wholly, so far as a human being can understand or need it, what the heart of the Eternal, the motive, the passion, the purpose, the spirit of Deity is. "God" is the religious term for the ultimate; we think of the ultimate in the realm of the intellect as truth, in the realm of feeling as beauty, in the realm of personality, the highest and most inclusive realm, as God. Now there is but one adequate idea of a supreme moral and spiritual being in the world, and that is the idea of a Holy and Righteous Father, making his sun to shine on the evil and on the good, sending his rain on the just and on the unjust, giving us his love not according to our desert but according to our need, more willing to hear than we to pray, forever forgiving and redeeming every soul that returns itself to him.

This is the sublime idea of the Christian God and this *is* Jesus. His teaching he derives in essence from the past, it completes what the great prophets of his race had begun. But he supremely empowers and proves that teaching in action. The idea of God becomes in him an experience of God, drawn out of the depths and

immensities of his own victorious and perfected spirit. Thus when we think of the love of God, we think of the love of Jesus—weeping over Jerusalem, calling little children unto Him, stooping with infinite gentleness to blind Bartimeus, blessing beggar and leper, harlot and centurion, publican and pharisee alike. And when we think of the forgiving, redeeming grace of God again we think of Jesus; who restored her self-respect to the woman taken in adultery, who forgave Peter his disloyalty and cowardice, who looked upon Zaccheus and believed in him and brought him back from thievery and trickery to honor, who hung, all exposed and helpless upon his Cross, an innocent victim, and asked God to pardon the men who put Him there!

Here then is the first reason why Jesus holds the supreme place in our religion. He incarnates our dream; he makes men know and see the living God in his own person. This does not mean that in Him, a finite being, dwelt the fullness of the infinite. That is manifestly impossible, and if it were possible, it would be entirely unintelligible to us. And he would have been the first to deny it. In the same breath in which he said, "I and my Father are one," which was true, he also said, "My Father is greater than I," which was true too. No one ever so looked up to God, so relinquished himself to the eternal Being, so worshiped and adored the Infinite as Jesus did. But Jesus was one in essence with the Divine Life. Just as the land-locked bay is a part of the ocean, and the same water lies within and without the headlands, and in the bay is everything of the quality and nature of the far-flung shining sea, so the ocean of Infinite Being, its character and gracious power, within the limits of a human personality, was present in Jesus.

And that brings us to the second thing in Christianity. If Jesus takes the first experience of the race, the awareness of Eternal Spirit, and confirms it and incarnates it in character, he takes the second experience also, the sense of uneasiness and estrangement, and does away with it, shows men how to find and live with the Eternal, reconciles the human soul to its Creator. Now we are come to the very heart of the Gospel—the glad tidings of great joy for all people. For Jesus lived and was this Divinity in a veritable human life, and that for the express purpose that through and by Him all men might see and know that they could live it too. God forgives, said Jesus, the Lamb was slain in the heart of the

Eternal from the foundation of the world; He has never turned himself away from any of you; you have but to turn back and receive his grace and then you too can live the free and radiant life; I am here to proclaim, to prove it, to die for it that you may believe. And Jesus does prove it! For his life, which uttered the God-life, was a genuine and veritable human life. He was not "some radiant god who might despise us quite,"—he was a man. He felt, he saw, he thought, he wondered, he lived and moved just as do you and I. He knew perplexity, temptation, discouragement, failure; he understood the sorrow and the loneliness of human life. This potent, ardent life, which was one with Deity in purity and deed and purpose; this brave and generous and unsullied heart, which beat in steady free accord with the heart of God, was in a man like us. The revelation of the character of God, the Incarnation, is not in some unique unparalleled different order of being; it is in our Brother, the Elder Brother of us all.

And now you must see for yourselves what it is that religion has to offer—that it brings indeed the supreme and ineffable gift to us all. For this revelation in Jesus of the life of God lived in a human life, as the *true* life of man, brought a new power into history, wiped out the terror of the eternal, made men know that they, if they will believe in Jesus, trust him and follow him, can be godlike too. This is the most wonderful thing about Jesus; his life, because it incarnates the vision, enables other men to get it too. You who have never been his disciples, you who love to find, as you so easily can, much in the Christian Church of error and sin and cowardice and obscurantism, *never forget this*: Christianity isn't a form of ideas, a doctrine, a creed, a philosophy, an ethic; it isn't a rich tradition, a rite, a ceremony; it is a moral power, a spiritual force, residing in, brought to us by, the victorious life and person of our Lord Jesus Christ.

What then can his religion do for you? It is hard to answer that question adequately before this audience because you are living, for these four years, in an unreal world, where reality is obscured. This is a well-ordered, carefully protected homogeneous and highly educated community, representing the best and selected spirits out of a vast multitude. The average of character is high, the measure of success is large. We know no savage struggle for existence,—decorous, polished and comfortable as we are. Therefore we lose the *power to understand* the conditions of the outside world, we have

lost touch with the stark realities, the brutal facts, the elemental struggle of human life. But all around this sheltered favored spot lies the *real world* upon which this, and every other similar community depends. You must look at that *real world* if you want to see what religion means! Here is the laborer—let us say the farm-hand. His hours are not fixed by labor unions; his feet are blistered for weeks as they follow the plough, his bones wake him for their aching of a night; he wears unclean garments, he works and sleeps with unclean malodorous fellow workmen. He has little choice of food—his body is under-nourished and dyspeptic, he trembles, always trembles inwardly from overexertion and exhaustion and severe heat. There is little or no probability for anything better for him in this life. But this man has heard of Jesus and believes in him and loves and trusts him. His very soul hangs on Jesus. He keeps saying to himself: there is a God and He does know and care, and He loves me, and somewhere, somehow He will make it all up to me if I only believe and follow. What does religion mean to your brother, the day laborer? It means all the difference between heaven and hell, blank, dull misery and hope and joy! Here is the little nation of the Belgians, everything destroyed. The ways of peace, the arts of industry and commerce, the homes of learning, the houses of faith, the young men who should have been the begetters of the coming generation, all are laid low. Their homes are burned, their land made waste. But these Belgians have heard of Jesus and the God of Jesus. Oh the sublime tragedy and wonder of it that all over that stricken land today old men and maidens, young men and children are lifting up their hands to the wide heavens and *praying* not cursing—saying: Our Father which art in Heaven, give us this day our daily bread! What can religion do for them? It can turn them from madness, from despair, to humble quietness and a great faith and hope. It can keep life, even under *such* conditions, from being intolerable!

And what can it do for you, the educated youth? Well, here is a man who does not believe there is a God; but we look at Jesus and we have to believe it for He is what we mean by God. Or here is a man who doesn't believe in himself—the evil weight of the custom, the deadness of the world has gripped him. There isn't any hope, you say, that I can love our human life again and be made over! And then we look at Jesus, tempted in all points like as we are—living the holy joyous life among the unholy and making

them holy too, and he makes us dare to believe that we can try again. Or we have made up our minds that the only things in life that are real are money and comfort and fame and power and "success"; that the only principle worth striving for is the economic principle; that we believe in the survival of the fittest, and we are out for ourselves, and we mean to come out on top! There are many men in this college who have given themselves up to just that brutal paganism. And then we look at Jesus and we know better, and we see that the law of life is love not might, service not conquest, that manhood means to save not to exploit. We see that we are selling our souls for silver, that even *youth* will do that and we are ready to die for shame and we abhor ourselves, and once more our true manhood rises in awe and tears out of our repentant souls and Jesus has brought us to ourselves!

Or we have given up all thought of a morally victorious life; we are used to sin; to cheating and lying and gambling and drunkenness and impurity—hundreds of us *are* used to just these things. We accept it dully as a matter of course, and then again we look at Jesus. He lives his life under just as hard, yea harder conditions than ours, and he never gives in; he always holds to the light and peace of moral victory. And he stretches out his hand, across the chasm of the years to us, yes! even to us, saying, "Come brother, come! Don't be afraid. Get up and be a man! Lo, I am with you always even unto the end of the world!" Then, seeing his gracious radiant figure, great tides of love and sorrow rise in our miserable hearts and we say, "O God! that's not for *me!*" and Jesus always answers, "Yes! for you!" And we say "O God, forgive and help me, O Jesus, I come, I come!" And by that flood of pure emotion the old channels in the brain are washed away and new ones begin to form and Christ becomes for us, as for all the world, the sanctuary of our broken humanity!

Do you not see then what religion has to offer you, the educated man, you, who just because of a developed and enriched personality must often fight the harder with the sins of the flesh and the sins of the spirit? Don't you see how real and simple and possible it all is? There's nothing arbitrary or mechanical in that redemption; nothing out of the uniform moral order; no scheme, no transaction, no petty, mysterious device. It is sublime; but it is all natural, all possible, all real. Surely you do want it! "Come unto Him all ye that labor and are heavy laden. He will give you rest!"

II

WHY MEN LOSE THEIR FAITH IN COLLEGE

We did not truly accomplish anything last night unless the address brought home to us the naturalness and the normality of the religious life. Indeed the chief purpose of that initial talk was to make clear how veritable and precious are the gifts religion brings and how deep-seated and universal the instincts which it interprets. Far from being something repressive and ascetic, something arbitrary, mysterious, unpleasant, imposed upon a man's life, we saw it to be rather a profound and joyous interpretation of the central forces and the deepest needs within life. It may therefore surprise some of us that we should devote this evening to dealing with the difficulties of belief, since we have already spent an hour in trying to show how intelligible to the mind and how grateful to the spirit religion is.

Yet this is the very reason why we must examine the other side of the shield now. The religious life was presented from one point of view last night and the facts of experience given only their religious interpretation. And it would be unfair to you if the opposing,—the non-religious interpretation of experience—were not also frankly stated here. For to acquire and maintain a great religious faith is not simple or easy for many clear thinking men; indeed few things in human life, that are worth anything, can be gained except through much struggle and effort, many battlings with our doubts and fears. Discipleship of Jesus is, to be sure, a blessedly simple matter of the good will, the repentant, loving, trusting heart; and when will and heart have been really given to his keeping the truth of His teaching and His person is revealed and verified in the changed life and experience. But that initial decision, that first step of faith, which, like all first steps, costs—is often hard enough to take, simple as it is, because Jesus' interpretation of human experience, his revelation and Incarnation of the Divine Spirit certainly have to face many things in human life and many aspects of the natural world which make them difficult of acceptance. And it is of these things that we must now speak.

But first, let us bear our witness against two wide-spread fallacies which are wrapped up in this whole matter of undergraduate doubt. It is not, for instance, true that men lose their faith in college because the college itself is a godless place. On the contrary there are few, if any, places in this country where ethical and spiritual leadership is clearer and stronger than in our schools and universities. More and more the moral and religious forces of the nation are centering in them. No one who knows the college from the inside fails to understand that there is probably no place where it is easier to do right and harder to do wrong than here. When you reflect upon the low level of conversation, manners, standards, outlook, which your brothers who are not collegians have to meet in commercial and industrial life, in the shop and factory and market and street, then you realize how favorable for faith and character is your environment here. You can never excuse yourself for your wrong doing by falling back upon the "great temptations" of college life. It must, on the other hand, be a sobering and humiliating fact to realize that if here, under such comparatively ideal conditions, life slips out of moral self-control, how much worse is it likely to be when you leave these sheltering academic walls. No! a man who goes to the bad here does so in spite of the college not because of it!

Again it is not true that undergraduates lose their faith because men of your age are naturally, irreligious. On the contrary if history proves anything, it proves that young men are profoundly and instinctively religious. No one is more interested in fundamental experience, more desirous of attacking the insoluble problems; the world's great religious leaders have been, for the most part, young men. It is true that youth has a ruthless passion for reality and that it will not be satisfied with any religion whose inherent reasonableness it cannot perceive. But to say that you are irreligious is fundamental heresy. It needs no argument to show that we come into the morning of life "trailing clouds of glory from Heaven our native place" and that then we are very keenly aware of all there is in heaven and earth that our philosophy has never dreamed of!

No! the reason for our acute religious doubts and fears is more fundamental than these. It is incidental to, inseparable from, the whole process of quick transition from youth to manhood which the college course accomplishes. You are now come to that place

where you must pass over from obedience to freedom; from a faith which comes from without to the faith that is born within; here you give up second-hand experiences inherited from home and school and the past, and gain first-hand ones for yourselves. It is this whole precious but perilous process of piercing beneath form to substance, beneath expression to reality which, in any department of human living, and nowhere so much so as here, disturbs old faiths and calls for a readjustment of positions. The first great reason why faith declines here is because of the difficulty of squaring an inherited religion with the new and overwhelming accession of fresh views and facts which the college course brings.

Now that difficulty will usually take one of three forms. If a man studies natural science here, and no one can be educated today and not study it, he will at once perceive that the religious interpretation of life, which declares that the highest and only right law of conduct is the law of loving and unselfish and sacrificial service runs directly counter to the natural law of conquest, of self-gratification, of the survival of the fittest. You see that the law of the physical universe appears to be the law of doing the easiest, the most obvious things. The suns and stars and planets do not swing in perfect orbits, in correct circles. On the contrary they follow that somewhat deviating and crooked course in which the balancing and counteracting influences of other suns and planets leaves the least resistance. You see that the beginnings of human life came about through the operation of this same law that might is right; that the man who has superior strength or cunning or genius always comes out on top. You see the early primitive groups maintaining their corporate integrity over against other similar groups, not by disciplining or purifying their natural fierce, cruel and lustful desires, but by a splendidly aggressive, magnificently brutal exploitation of them. You also see that this pagan law of ruthless conquest, physical pleasure and material might is still the dominating principle of most of our present life. And you say "All this gives the lie to Christianity; human existence and progress depend upon the law which is the very opposite of gentleness and love!"

Well, it is true that human life *begins* at the level and very like unto the life of the brute. It is true that in the beginning might is right and restraint means hindrance, and men give rein to impulse and passion. But it is also true that after human life has

risen to a comparatively low level the whole process changes and that thereafter progress and civilization and human happiness are found only as we thwart cosmic law, oppose it, supplant it with a higher principle. Read Huxley's *Evolution and Ethics* and see how he answers that question once for all! It is a matter of incontestable fact that every great forward step in civilization has come when men have had the courage and the insight to accept Jesus' declaration that only in unselfish and helpful and sacrificial living are real joys, permanent rewards, and true progress to be found. Nearly all the characteristic modern expressions of the communal life, the hospital which perpetuates the survival of the unfit, the reformatory which is replacing the prison, the old age pensions, the minimum wage laws, the determined attacks upon the sex and drink traffic—all these are witnesses that Jesus was right in bidding men accept a religious life and a spiritual law which does indeed oppose and supplant natural law but, by so doing, brings freedom and peace and power into human life. The natural law, if allowed to work unchecked, brings civilization back to barbarism and destruction, plunges men in blood and tears as Europe is plunged now. But the law of the repentant and purified and loving spirit lifts men above the brute and above the body and gives the durable satisfactions, the deeper and more necessary delights. The history of civilization proves Jesus right; the verdict of experience is for religion, not against it. All that you count most precious in life, your homes, your father's care, your mother's love; all that this great University is giving you so lavishly is yours because Jesus has begun to conquer the natural law and the natural world and made men see that it *is* more blessed to give than to receive and that gentleness, honor, service, purity are more real, more valuable than everything and anything else the world can give.

But there is another aspect of human life, which, when we really come to know it for ourselves, makes religion difficult of acceptance. If there is a God, and He be a God of long-suffering redeeming self-giving love, then why is our world so unlike what we should expect such a God to enjoy and make? For our world is full of injustice, sorrow, cruelty. There is inexpressible loneliness and painful effort in every human life. So many high ambitious and pure hopes and just desires are withered. Life has so many withheld completions. Children suffer, women weep, the

innocent are punished, the guilty go free! The world looks either as if there was not a God or that He did not care! Is it not all just a great machine, that has no intelligence, no interest, no feeling; are not all our hopes and fears and visions and despairs just curious reactions of the chemistry of our physical being?

That here are real difficulties with belief no intelligent man could doubt, no honest man deny. But there are real and abiding difficulties with any view of the world and it seems to us that, great as are the difficulties of belief in Jesus and His Gospel, the difficulties of unbelief are yet greater. There is so much in men that is godlike; the most valuable and permanent things in life which can't be explained unless you trace them back to an eternal and beneficent spirit. The noble army of martyrs, the prophets, the saints, the reformers—these are living witnesses to the reality of God and the religious life, in spite of all that we cannot understand. All the moral strife and spiritual agony of the world; all the men who have given up their breath for love, their lives for an idea—they are inexplicable, utterly non-understandable unless you believe as Jesus did, and then they and their lives are clear. Moreover in the world of religion, as in any other world, we have a right to rely upon expert testimony. If I want the truth about nature I go to a great scientist; if I want judgment on a painting I seek out the famous artist. If I want expert testimony in religion, I don't go to scientists or artists for it. They are merely laymen in religion. But I go to the supreme religious geniuses of our race as is the only logical or fair or intelligent thing to do. And I find that an overwhelming proportion of their number are triumphantly sure of the living, gracious God and the reality of the spiritual world. With Jesus, who towers high over them all, stand Amos, and Hosea and Isaiah and Jeremiah and Paul and John and Augustin and Luther and Calvin and Edwards and Brooks. These are our seers. They are sure of God, as Jesus was sure. With them and Him we rest our case. And besides all this the great and living minds of other nations and other faiths, Socrates and Plato, Emerson, the high and gentle Buddha—all these have had the vision of the Infinite as well, and their lives stand with ours, their experience tallies with the teaching and the life of our Saviour.

Again, the sudden expansion of knowledge, the rapid development of intelligence which college life brings, forces another issue

to the front. It makes us see that many of our intellectual statements of religion are outgrown. They are written in obsolete language, or they were framed from a point of view regarding the universe which is no longer generally held; they need revision, enlargement, emendation. And seeing thus that our theology is faulty and inadequate we confound it, identify it with the religion of which theology is only an expression; and if we have to discard one we throw away the other too. Here is one of the commonest causes of religious difficulty. We fail to get clear the fundamental distinction between religion which is an art, a way of life, an experience, and theology which is merely the science of that art. Theology is to religion what botany is to flowers, or astronomy is to the stars. The stars and flowers do not essentially change, although their respective sciences are constantly changing. So it is with theology and religion. Some one has said that the history of theology is nothing but a long record of discarded errors. It was said, I fancy, as an indictment; it is really highest praise. Of course the science of religion, if it be vital and potent, will be fluid and progressive and always advancing into new truth. A stationary science is a dead science; the crowning tragedy for theology would be the arbitrary fixing of its philosophy of religion in creeds and formulae which should never change. What is the history of medicine or physics or chemistry or astronomy or philosophy except a long and honorable record of discarded errors? No man then, who has a real and precious religious experience should be surprised or alarmed if his idea of it, his intellectual expression of it changes considerably during the expansive period of these four college years. Indeed it is your duty, as educated men to do your part, as in every age great men have done theirs, in freeing religion from outworn or outgrown statements, in relating it to the modern world and that view of the universe which obtains in your generation. That which is most marvellous and most assuring about the Christian message is that it has shown, during these nineteen hundred years, an amazing comprehensiveness and an exquisite adaptability. You must ally yourselves with the spiritual pioneers, the religious leaders of the other generations and do what they did, what Paul and Augustin and Luther did, take the truth which is eternal and restate it in the language of the moment, giving it such emphases and applications as our needs and our vision may demand.

But after all, the reasons why the larger number of men lose their faith in college are, I think, personal and moral. Often and often a man will make intellectual skepticism the mere cloak or excuse for moral wrong doing. Or he will lose his faith in God because he has deliberately denied the divine spirit within himself and lost his own self-respect. One of the most certain and dreadful effects of deliberate sin is moral and spiritual blindness. There is a very solemn word of the Lord Jesus to the effect that only *the pure in heart can see God!* If there are men here who are not living the lives they ought to live of course they cannot believe! You are afraid to believe; what is even worse you are losing the capacity to believe! And how shall you recover your faith? You must get down on your knees before God and say: "O God I am ashamed: I pray to be forgiven, I will give up my sin, hear me for Jesus' sake." If you will do that you will get back your faith again because God Himself, his peace and freedom and power will flow back into your lives.

Again men lose their faith merely because they won't exercise it. If you learn to play upon the piano and then never touch a piano for ten years you will find you have lost the power to play; there is nothing surprising in that. If you learn how to exercise and then stop walking and jumping and running, your muscles will go flabby, what else could you expect? And yet there are men who come every day to me and say that they haven't any interest in religion, that it has no power or meaning for them and they imply that this is an indictment of religion. And when I ask them if they read the Bible, why no! or if they really and regularly pray, why no! or if they think much on serious and absorbing moral and spiritual themes, why no! Then why should you expect to enjoy religion or to know its power? You have atrophied your religious capacity through disuse. You will never gain more faith till you exercise fully all you now have; you will lose even that, as sure as sure can be, unless you pay attention to it and develop it. A man must work at his religion as he would work at any other serious and vital matter.

And finally, men lose their faith because they see so much coldness and disloyalty and inconsistency among professing Christian men and women, and this makes the observer cynical and hard. Yet there is very much less of cant and priggishness and hypocrisy in our human world than the youthful onlookers think. We are

all inconsistent, whether within or without the church, and all fall far below what might justly be expected of us. But for my part at any rate, I am more impressed with the moral heroism, the persistent dogged struggle of men towards the light, often under dreadful handicaps of inheritance and environment than I am with their back sliding. And you and I, if we want a man's job, would better come inside the church, come into the company of those who believe, and try to help rather than stand outside and condemn and scorn. And let this be our last word to-night. We have honestly confessed that there are difficulties with belief as there are difficulties with anything in our human world. Yet we think the difficulties of unbelief are greater. This at least is certain. Any man who with perfect freedom and integrity faces his own world—who looks the facts and all the facts and nothing but the facts squarely in the face *need find nothing there that makes faith impossible*. Faith is indeed an achievement, a glorious achievement. But what rewards it offers in the moral victory and the spiritual dignity which it bestows upon human life! Why not, then, try to achieve, through the message and the grace of Jesus, a high place among the followers and servants of the living God?

III

WHAT IS "SALVATION" AND DO I WANT IT?

We are come tonight to the first distinctively religious meeting of this series. No man, who is himself possessed of experience and power, has a right to impose his belief upon younger, inexperienced and plastic lives or to try to bring them to his own convictions until he has first dealt in all sincerity and candor with the practical problems and intellectual difficulties which he has encountered. This we have been trying to do in the two preceding lectures, and now, therefore, we have a right to discuss together as disciples and believers the content of religion itself.

Now the Christian doctrine of salvation starts with that striving after God, but that inability to find Him and feel reconciled to him, concerning which I spoke in my first lecture. If there is anybody here who does not know what that desire for God and that discontent with oneself without him is then such a man can get nothing from this evening's discussion. The first condition of being able to appropriate the peace and power of religion is greatly to desire it, to know that it has something to offer which we cannot do without. It is Jesus' own teaching that nothing can be done for the man who is already satisfied with himself. Not even our Lord, were He here in person, could make religion either real or desirable to any of you who feel that already you have everything that you want in life, who are perfectly contented with your present moral and personal situation. Such a life, complacent and self-satisfied, has already gone down into death, and there it will remain until some one of the many shocks of fate, some great sorrow or disappointment or sin awakens it to his own helplessness and its own desperate situation. I pray there may not be many such men here tonight; yet even in the days of our youth it is possible for men to be made thus blind and dumb and deaf by their own spiritual dullness and crass self-satisfaction.

I speak then to the men who feel the need of a God, but who do not know how to find him; men, who, whether or not they would use the conventional phraseology, know themselves to be sinners.

And first I should like to describe the various sorts of ways in which this sense of sin comes to men that we may all understand tonight just where we stand and who of us are included in the number of those who need salvation.

The first great group of sinners in college are those who have been bound hand and foot by the sins of ignorance. If there be anything which might well call forth the compassion of our Divine Redeemer, it is these sins of ignorance with their uncomprehended meaning and results. The restlessness of unexpressed and unintelligible powers besets a youth. It flushes his cheek, it excites his nerves, it fills his mind with strange, vague, fascinating dreams. Sometimes these primitive instincts tempt him to deeds whose significance he cannot know. Sometimes they fasten upon him abnormal or indulgent habits of mind and life when he is scarcely aware of what a habit is. So it comes about that in the very morning of life, when a man should be happiest and freest, he has the restless hand, the averted look, the things which he must conceal, darkness in his eyes! Are there many of us who do not know these sins of ignorance in youth and the moral disintegration, the breaking down of self-respect, the divided personality which follows from them? Surely those of us who *do* know them want salvation, do we not?

Again, there are the men in college who are obsessed by the sins of passion. These men have come to their physical and intellectual majority. They know what they are about and are aware of the significance of their deeds, but the imperious forces of an unbridled temper, or of an unexhausted or insatiable appetite, the ever accumulating and mounting tides of hungry desires seem to sweep them, in spite of themselves, off their feet. We cannot forget the ancient tale, come down to us from the childhood of the race, which conceives of sin as crouching at the door ever ready to spring upon us unawares. The eager eye, the vigorous mind, the blood singing in the veins almost perforce catch contagion from that world of passion which lies in wait to prey on youth. Is it not true, my brothers, that sometimes our lives are driven by the fierce gales of temptation right upon the jagged rock of some great sin? Sometimes a life that has seemed strong and fair goes down right in our midst, does it not, and shocks us with its irremediable catastrophe? And such lives let us see what passions and what fights with passion leap and rage beneath the decorous and mannered

surface of our lives. Because before these lives went under, for many a week and month they must have been beset lives, battling in their turn with the age-old sins. Before that final and pitiable ruin they must have been drifting and struggling, driven and fighting, sin drawing nearer and nearer, their fated lives apparently urged on, the steering of their own lives wrested from their hands. And there must have been the sense of coming danger, the dark presentiment of how it all must end, the dreadful sense of life drifting toward a great crash, of being upon the edge of the wreck of all things. I have no doubt that there are young men in this house tonight, who, in this day's very hours have been putting forth their desperate, sombre, half-mechanical efforts to hold these mounting, leaping passions until the darkness and helplessness shall lessen and something or someone shall give them peace. Surely you men need salvation? *You* would like to believe in it!

And again there are men here who are given over to the sins of deliberate intent. As I speak of this class of sinners we enter another world. You are the men who have stopped fighting, who have surrendered, who accept your sins, who may even acknowledge and boast of them. Such a sinner was Gehazi, who stood before his master and gazing into his face with unwinking stare *lied*, saying: "Thy servant went no whither." Such a sinner was Hazael, who although warned by the prophet of the sin he was about to commit, went from Elisha's presence into the bed-chamber of the King and taking a thick cloth and wetting it, laid it on his master's face and choked him till he died. Such a sinner was that woman spoken of in the Book of Proverbs, who, after her defilement, would wipe her mouth and say—I have done no harm. And such was Cain who slew his brother. Such brazen and deliberate sinners, this and every other great university holds. Because in these previous lectures I have spoken to you from the point of view of the natural generosity and ethical idealism of youth, do you therefore suppose that I am not aware of the men here who in cold blood encourage others to initiate themselves in reprehensible practices, who ridicule and embarrass their comrades who are trying to stand steadfast in the right? There are men here who deliberately tempt the weak, who incite others to partnership in evil. Have you forgotten what Jesus said? "It needs must be that offenses come, but woe to him through whom the offense cometh." There are men who, so to speak, hold their sins in their hands, steadfastly regard them and

gloat over them, anticipate their enjoyment, look forward to the night of gambling, dwell in delight upon the proposed debauch, are eager for the coming week-end and its secret shame and shameful secrecy in the great city yonder! Do you not think, you who are this sort of men, in the moments of shame and agony and remorse, which still come to you at times, do you not think you would like to know what salvation is? Would you not like to get it and be men again and free?

And finally, for you see I am taking this list of sins in ascending order, putting the worst last, there are the sins of the spirit, which so many men who have conquered the sins of the flesh, permit to enslave and dehumanize their lives. It rather frightens us to remember how much harder was Jesus Christ upon these sins of the spirit that he ever was upon the other sins. He saved her self-respect for the woman taken in adultery, he took back into his comradeship the cowardly and disloyal but repentant Peter, but he said—woe unto you scribes and pharisees, how shall ye expect to escape the damnation of Hell! Now the scribes and pharisees, do you hear, the scribes and pharisees, are here tonight. They are the profoundly selfish men, carelessly using their fathers and their mothers and the money and the faith they give, abusing the university and the treasures that it offers, indifferent to the rights of others, exploiting life not consecrating it, loving themselves and careless of their world. They are the men who are sunk in dreadful self-complacency, who are puffed up in the pride of their own conceit, who will sacrifice a conviction to an epigram, and an ideal to a bon mot. They are the men who are intolerant, who are cruel, who are hard, who are indifferent, who have no interest in democracy, who think nothing of their brothers in mill and factory and office and mine and who care little how other men live so long as they be comfortable, who are centered on their own prospects and their own ease. The dilettante in art, the dogmatist in learning, the smug conformist in conduct, and the bigot in religion—these are all deadly sinners, far removed from loving, patient, generous, unselfish and believing lives; these men are the deformities of our humanity. So dreadful is their situation that I am not sure that you who belong in their class can understand or see yourselves as I describe it, but if you can understand and see, do not you too want to be saved?

I speak then to all these types of sinners in whose number I most humbly and penitently include myself. What is salvation for us?

It is the acceptance for the free forgiveness of God, proclaimed and certified to us in the life and death of Jesus, our Lord. It is the glad message which, since Jesus lived and died, the world will never be able to forget, that even such men as you and I can be rid of all this sin, can be forgiven for it, can come back into power and freedom and self-respect and peace, and that all we have got to do to get this salvation is to believe in this God of Jesus, accept his redeeming grace and love, ask for it, will to take it, live in it. Lads who sin and suffer, there is a way to restore to your souls the self-respect which you have ignorantly lost. Creatures of passion, there is a way to redeem the soul, ravaged and consumed, by extreme and unbridled desires. Presumptuous wrong-doers, there is a way to shame and refine and elevate the life that is brutalized and hard through deliberate wrong-doing. Brothers who sin against the spirit and the soul of humanity, who make practical negation of your brotherhood, its opportunities and responsibilities, there is a way to soften and make human and decent again your lives. That way is not found in bitter self-condemnation, nor in reliance upon an unaided and weakened human will; nor in the hope that the gradual education of life and the gradual lessening of the fires of youth will eventually of themselves lead us into some sort of worn-out and withered continence. No, the being saved from the sins of youth and the sins of age; the being set free from the sins that are blunders and the sins that are insults; the coming back of the soul that has been led far off from peace and become estranged from prayer, to its own true self; is found when we become again like little children; when we bring our confessions to the redeeming Christ; when we are men enough to abase ourselves at Christ's feet and pray for his love and grace to help us to ask God for his sake to forgive us our folly, our passion and our crime; when we lay hold by faith on the Saviour of the world and walk and live with Him.

And now let me describe what this salvation is. Here is the thing that happens to a man when, by believing in the God of Jesus, through the grace of the life and death of Jesus, he repents and asks for forgiveness and receives pardon and peace as the result. First it brings a man into a new relationship with God, his fellow-men, his own self. The dreadful sense of loneliness and estrangement is gone. We don't fear God any more, nor feel as though we were living in a sullen and perverted world, but we come back home to Him. That which the theologians call guilt, which is this awful

sense of being at odds with the universe, of being in a desperate and helpless situation, is removed. Once more the life of God is permitted to flow in upon our lives, and we are able—O wonderful and blessed fact—to relinquish our lives to His, and the constraint, the fear, the restlessness are over. And it gives us a new relationship with our fellow men. It is no longer our fears, our shames, our pride, which stand between us and other men. We have no longer that dreadful self-consciousness which the sinner feels, that covert fear that people are estimating us and finding us out. Few things are more paralyzing to initiative, more inhibitory to self-expression than this guilty relationship with men. But all this disappears in this new relationship, we become natural, free, unafraid in all our human dealings. The world is once more a friendly universe, and it gives us a new relationship with our own selves. That consuming restlessness which grows and feeds upon itself and then does grow some more, subsides. The inner distractions are removed. There is once more a sense of unity, and hence of composure and authority in the personal life, and with the quelling of the moral anarchy, the return to the unity of self, comes also to the return of respect for self. This whole fact of a new relationship with God and man and ourselves is what theologians call reconciliation. This is what St. Paul referred to when he said that God was in Christ, reconciling the world unto himself.

Again salvation means a new character. This return to a normal relationship with the universe brings with it a return to normal desires and a new and overwhelming distaste for vicious habits and indulgences. The great tide of repentance and love and gratitude, which rises in the sinner's heart, washes clear the moral life. It effaces the old channels in the brain and gives a powerful impetus to the new and better ones that are about to form. Of course this doesn't mean that the consequences of our wrong doing are taken away, or that never again are we to be tempted to go back to the old, vicious practices. We shall be tempted. We shall have to fight and fall many many times and keep struggling onward toward the light, but we know something now we never knew before. We *know* now that we can win out because we are not merely fighting in our own strength—and every man who fights unaided is aware in the far background of his mind that such a fight is doomed to failure because the forces against him are too many—but now we have God with us since we have turned ourselves to him, and the

eventual result is to be victory. In short not only the guilt of sin is taken away by this blessed fact of salvation, but the power of it is broken; the captive is free! Still he must be a struggling and a fighting man, but he fights with God as a freeman in a free universe. Who can measure the accession of hope and joy and courage that this brings into human life? I suppose the old, and to many of us the very precious phrases of the New Testament, about the washing away of a man's sin refer to this very fact of experience; that men who through Jesus have returned themselves to God, in the new and pure outburst of the life which accompanies that return, feel as if a flashing mountain torrent had swept down through the valley of their humiliation, had carried everything unclean and foul before it, and had left it purified and fair for another and a better life.

And, finally, salvation brings to man a new destiny, for this entire regeneration of the personality is a moral and spiritual process, it is inward and essential, not material and external. And this new experience is the touchstone, so to speak, which reveals to us the moral and spiritual realities of the universe, and the fact that we are akin to them. So it immeasurably broadens the horizons of life, reveals the eternal scope and significance of the struggle of the soul, makes us to know that we are not children of the dust but of the stars, not the sons of night but of the eternal morning. So by this process of salvation, men come to know themselves as sons of God, and hence as brothers of the race. Their lives are free and pure, their minds are strong and calm, their hearts are fixed upon the eternal, there is nothing in the world that can harm them or make them afraid. In His light we see light, and by the strength of the eternal we come back to power and to peace.

So it is my high privilege to give, as for sixty-three generations of the human race the ministers of the holy catholic church of Jesus Christ have been giving, the great invitation. Any man in this room who is ashamed, who is impure of mind, or sick of heart, who is helpless or bewildered, or callous and selfish and hard; any and all of us who are struggling with the sorrow and loneliness, the sins and fears and temptations of our amazing and pathetic humanity, let us bring ourselves tonight to that Divine Redeemer, through whom are assuaged the sorrows and forgiven the sins of our miserable, splendid world.

IV

RELIGION IN ACTION; WHAT WOULD THAT MEAN FOR ME TODAY?

We have come to the last of our four talks together and I suppose that I shall never again speak to all this company of men after tonight. And the theme which now concerns us is the most concrete, the most easily intelligible of all—the relation of our religion to our daily life, how these great faiths, this wonderful moral and spiritual experience expresses and verifies itself, is borne witness to, in conduct. How much easier it is to speak upon a theme, so intimate and personal as this, than it would have been four nights ago. You will remember that I told you, that first evening, that religion is the most inclusive and potent interest of our race. You and I have been proving that statement together ever since. For, because of the majesty and vitality of the theme we have been discussing we all understand one another tonight. Nothing but religion could have so truly and so quickly made us one in a common faith and confidence and love. I talk tonight not merely to Princeton undergraduates but to my brothers. I stand tonight among my friends; I love them, they love me.

Now the first thing that I want to do is to make clear the supreme importance of tonight's discussion. We are not going to close this series of meetings with any attempt to register by statistics their effect. We shall ask you to sign no cards, or make, in this or any other meeting, any specific promises; nothing which would remotely suggest the endeavor to corral any of you into a mechanical or external allegiance is to be attempted. Most of all no one of you, under the stress of the emotion which a great public meeting like this might naturally arouse, is to be asked for an immediate unreflective decision. We have tried to set religion before you not as a discipline, but as the greatest opportunity that life offers. We have tried to make you see its high and inherent reasonableness, its natural and fundamental relationship to the whole man and to the whole of our race; we have tried to show the needs which it meets and the gifts which it offers. And now it seems to us that having

honestly and faithfully given you the message we should leave you to the spirit of God and let Him do his own work among you; and should direct you for further human counsel and inspiration to those ministers and instructors here in your own community whose daily lives you know, and whose unfeigned unselfish and steadfast interest in you is assured.

But, just for this very reason, because there is to be no attempt to register spiritual effects by mechanical means, it is the more important to point out to you that you yourselves must see to it, by such means as your own situation and your own conscience shall point out, that the effect of this week's work shall not be permitted to dissipate itself in passing emotions. It must not be true of you that you are to be neither better nor worse than you were before the meetings began. If that should happen then it were a thousand times better the meetings had never been held. You who know even the elements of psychology understand that for a man to submit himself to any influence which enables him to think more clearly or to feel more deeply and then for that man not to translate his new vision and his new resolve into life and action is most degenerative. Emotion which leads to nothing turns a man into a sentimentalist. If what you dare to dream of you dare not to do, then you are despicable both in your own eyes and in those of your fellowmen, and your dreams are your dangers. We owe it to ourselves, to the University, and to religion that

The task in hours of insight willed
Shall be in days of gloom fulfilled.

It is then of the content of that task that we turn now to speak, and I want to present it under four main heads.

First: the way in which the Princeton undergraduate will begin to live out his religious life will be by attending more scrupulously and more effectively to his academic duties. No man can get his life right with God unless he puts first things first in it. One of the subtle temptations which every beginning Christian faces is not so much to do things that are wrong as it is to put off the fundamental and more difficult duties and occupy ourselves with secondary, easier and more attractive ones. Now a man who is truly religious is honest, and he faces himself and his situation as they actually are. What does this place stand for? It stands for intellectual discipline. Schools are for schooling; places of learning for learning.

Some things at some times in a man's life are first, other things at other times. The first thing *now* for you is to get your lessons. Do you want to know what I want to see of a young disciple in Princeton University and what I reverently believe Christ wants to see of him? I want to see a young Christian scholar, a man of intellectual conscience, sober in statement, accurate in thinking, scrupulous in performing academic duties, a man who is disciplining his mind for Christ's sake. This is the way in which Christian discipleship first shows itself in a college. Discipleship cannot be summed up here merely in clean and amiable living, nor in a devout and pietistic life; it does not begin with social service, nor with any of the other things that you might think. Christianity in a college begins with intellectual industry and a high regard for your primary, which is to say your academic duties. We all remember the story related in the biography of Phillips Brooks of what happened when he first went down to Alexandria in Virginia to begin his theological training. He arrived in the evening, after the courses of the day were over, and found his fellow students engaged in a prayer meeting. He was naturally a shy man, with no great facility of superficial religious expression, and he was both embarrassed and discouraged as he saw the ease and eloquence with which the students prayed and testified, some of them witnessing as though their very souls were on fire. Brooks felt himself humble and abashed in the presence of these young apostles. But in the following days when he saw these men in the class room, heard them fail in their various courses, realized the intellectual laziness and failure in academic duties which they displayed, he then felt for them a healthy and well merited contempt. No man can do much for our Lord Jesus Christ, in this college who is not able to convince his peers here that he works hard on his lessons for Jesus' sake. Indeed one of the most serious questions facing us now in American colleges is the extraordinary feeling that has grown up among undergraduates that not only is learning incidental and that social activities, athletics, literary and dramatic endeavors are more important, but that religion has no intimate and necessary connection with the intellectual life. Over against this fundamental heresy, we must place again and again the assertion that religion is most naturally and justly presented to men in your situation through their minds by the appeal not to their emotions but to their intelligence, and that the first place in which a new religious life will show itself will be in a higher, a more serious and patient

scholarship. If you believe that the Infinite Father looks down upon all his children old and young, and, in his omniscience is able to observe and estimate us all, then you may be sure that what he wants to see of you tonight as you go out from this meeting to re-begin the routine life of the college, is a more willing, a more adequate and loyal allegiance to your distinctively academic duties.

Second: Parallel with this expression of religion in college life must be the living of it out in character. No religion is real unless it issues in the progressive achievement of moral victory. No man can keep his self-respect, his sense of personal sincerity, unless he links up his religious emotion, all the dynamic of a great faith and a great vision with every day conduct. It is by our fruits that men shall know us, and the most indispensable of those fruits is a sober, righteous and Godly life. We must never forget that no man may be allowed to divorce religion from conduct. We must remember that "what a man is speaks so loud men cannot hear what he says." It is in the homely, every day, often distasteful duties that one exercises one's religion until it grows and deepens in power and reality. You must demand of yourselves, as certainly the world will demand of you, that a revival of religion in this University will show itself in the wiping out of profanity, in the resolute setting of undergraduate opinion against vulgar and dirty speech. It is a well known fact that the grosser forms of immorality are decidedly lessening in American colleges, but callous and brutal and irreverent and licentious language is amazingly common. Now no man can call himself a follower of Jesus who does not keep his mind and his mouth clean. We dare not say we are religious if we permit ourselves to take the name of God in vain. All that ancient and vile vocabulary, which comes down to us, not through lexicons and dictionaries, but is handed down from generation to generation by word of mouth in all sorts of crooked and furtive ways in the purlieus of our towns and cities among crooked and dirty people—all that we have got to get rid of. The men who last night in this college sat up all night long at their game of poker, the men who condone or practice drunkenness, the men whose indifference on grave, moral questions helps to make undergraduate public opinion low and ineffective, all these men have got to turn about in their tracks if the religion which they have seen here today is to remain with us and to be a living reality not a name. The mere pietist who can talk about religion and feel religion, but does not incarnate it in a brave, unselfish, pure

mind, honorable and dutiful life has neither respect of God nor men nor even of his own soul. Salvation is not indeed by character, but salvation is to character. The most certain way to increase your religion, to know its truth and power, is to use it all in the daily struggle for those moral attainments, that high and unselfish self-control in which it naturally issues. Whatever else shall be said to you tonight which you may or may not remember, I pray that you may never forget this—*God's man is a good man.*

Third: No man can put religion into action today unless he clearly realizes that it does not stop with personal character and cannot be identified with it, but that character is the means toward the expression of religion in the unselfish and sacrificial service of our fellow human beings. The Christian must understand his world, must realize the social and economic injustice which curses it, must have a profound care for it, feel a solemn responsibility for the economic unrest and misery of our time, and address himself to its alleviation. One of the most depressing things about the American college is the provincialism of the average student. Personalities, events and facts which belong to your immediate locality chiefly interest you. Your lives are so sheltered, they have so much of the gracious, the lovely and the pleasant, enjoy such freedom and such leisure that you almost lose the power to realize how needlessly hard and cruelly unjust is the lot of most men and women who live just beyond these sheltering academic walls. But it is for these human beings, your brothers, who are born in poverty and ignorance, live in misery and injustice, go out at the end, drink sodden and despairing, passing from blackness here into blackness there—it is for them you have your religion, and with courage and insight and sacrifice you must address yourself to their release from bondage. If Jesus taught anything at all he taught this—that no man is the son of God unless he is a brother of the race; that oneness with God is accomplished through union with humanity; that Christianity is not a doctrine, it is a life, a serving, sharing, sacrificing life. If I love not my brother whom I have seen how can I love God whom I have not seen. Therefore in every social struggle, the obligation is solemn and heavy upon the Christian student to be profoundly interested. In the old days of another civilization, of a social order based upon other principles, Christianity chiefly expressed itself in individualistic terms. The disciple was like Christian in Bunyan's *Pilgrim's Progress*. The moment Christian realized the City of Destruction was doomed,

he fled away from it; he forgot wife and child and friend and neighbor and kinsfolk. Solitary and self-absorbed he made his way through the Slough of Despond and the straight and narrow gate, past the Interpreter's House and the House Beautiful to the Delectable Mountains. But today the Christian knows full well, if he really believes in and follows Jesus, that it is not his personal salvation that he seeks but the bringing of the Kingdom of God on earth through that personal salvation. Our world is full of Cities of Destruction! You and I can neither ignore them nor despise them nor desert them. It is our blessed duty to endeavor to redeem them. We must live for them or die with them.

Therefore, as we regard our fellow men, we desire and we mean to know their fears and hopes and ambitions, their passions and despair. We see the present life about us, not as a great and moving pageant, sometimes glittering and splendid, sometimes sombre and terrific, but to be ever viewed with the cool and indifferent scrutiny of the spectator or to be coolly and shrewdly used for the furtherance of our own ambitions—no, we see it as the consecrated, blood-stained arena, upon whose torn and darkened sands, strewn with the wreck and debris of the ages, are fought out the piteous life and death struggles of separate human beings. And for them our hearts beat, for them our minds work, for them our will is strong. Into their fierce and tragic conflict we long to plunge our lives. The Christian student, by virtue of his university training and his spiritual equipment, declares to himself,—“surely the only true knowledge of my fellow men is that which enables me to feel with them. My subtlest analysis will have no justification and it will miss the essential truths unless it be lit up by that love which sees in all forms of human thought and work the veritable and precious struggles of beloved human beings.” The laborer who joins the Union and the scab who keeps out of it; the man who drinks because he is poor and the man who is poor because he drinks; the man who tramps because he can't get work, and the man who can't get work because he tramps; the much married or the non-married men and women who have never had a chance to see what true love is and never had a chance to make a home in which to cultivate it,—these are the very people for whom the disciples of the Nazarene are put into this world! Any notion of ourselves as the fastidious elect, and of these as the impossibles and the degenerates, any indifference, ignorance, blindness as to the way in which the other three-

quarters live, is in us, criminal. The Father-God, and the suffering world have a right to expect that the liberally-educated Christian will feel the horror, the godlessness, the awfulness, of faring sumptuously every day without real and vital concern for the thousands of Lazaruses who lie in their sores, amid the dirt and the dogs, outside our gates. I am dwelling purposely on this for in every age of the world Christian discipleship has justified itself as it has expressed itself in the terms of the greatest need and addressed itself to the most poignant problems of its particular time and place. That the need and the problem of our day is social and industrial no sane man can doubt. We must not suppose for a moment that our father's expression of religion would be an adequate expression of it for us. He tried with it to meet his day and generation; we must try with it to meet ours. Hence both the University and the Church have the right to expect of you that you will make your coming profession or business not merely a means to a living, but a means to the serving of the needy, to a correcting of the injustices in your time and generation. Religion in action today for the generous and the cultivated man means the confession that any man or any race or creed or color who does not have a full and abundant life in any department of his being becomes thereby the immediate object, not merely of our interest but of our patient and unselfish service. If there is anything desirable that I possess and value, according to the teaching of Jesus I cannot rest until my brother shall have a chance to share its possession and enjoy its excellence. My *raison d'être* as a Christian is to serve my race. The lynched negro of the South, and the men who lynch him too, the wretched wanderer on my city streets, the child of the neglected rich, the children in the cotton mills and the glass factories, the women in the sweat shops, the operatives in the dust-laden, fluff-filled air of the factories, and we ourselves—all are one. We acknowledge no distinction, no difference in relationship, no gradation in responsibility. When the day shall come that those who confess and call themselves Christians shall compete for service, not for mastery; shall strive side by side to see who shall best measure his life by loss instead of gain, not by the wine drunk but by the wine poured forth; then we shall know for the first time in this wretched, struggling, stumbling world, the joy and freedom, the peace and sweetness of a real brotherhood.

Fourth: Religion in action will finally and supremely express itself in the increasing power to relinquish our lives, wholly and

consciously, into the keeping of the eternal. By the obedient will and the open mind and the loving heart; by the daily reading of the words of life; by the precious and difficult exercise of prayer; by much meditation upon the life and person, the teaching and sacrifice of Jesus, men have come to more and more live within the spirit of the universe, and to find the passion for his glory taking up into itself all lesser desires, there to cleanse and empower them. When a man searches for the truth and loves it with a true and holy passion because the truth is not something impersonal, just to be sought for its own inherent worth, but because the truth is the expression of the mind of God, having absolute and illimitable significance, then he becomes a religious scholar and his faith has added something to the insight, the depth, the quality and extent of his scholarship that nothing else could give. When a man gives himself over to the beauty of the world, greatly desiring that beauty and trying to reproduce it in his own life because he believes and knows that beauty is excellent, has its final worth and meaning, because it is the expression of the infinite grace, the unutterable loveliness of deity, then religion, having sanctified beauty, has given it both a power and an elevation nothing else could offer. When a man loves goodness and delights in whatever is pure and brave and patient and unselfish, because all this moral life he knows and feels to be derived from infinite holiness, then the moral life has a sanction and a splendor which only religion can offer. When a man loves his fellow men, because in every one of them beneath the sin and the sorrow, the ignorance, wretchedness, injustice he knows is concealed of the glory of the face of the Son of God,—then his love for men, since it springs out of his vision of the eternal Fatherhood, is a sufficient and a perfect brotherhood. As men are thus able to trace all the fundamental passions and relations of their lives back to the one source from which they issue; as we thus interpret and live all life in terms of the eternal, thus do we come fully into the power and freedom of religion. It is only the man who tries to walk with God who is fundamentally religious, and what he is in God makes potent and beneficent every activity and relationship of his life. I have asked you tonight to discipline and use your minds for Jesus' sake; to strive persistently, through the power and grace of Jesus, to gain the light and peace of moral victory; to open your arms to the men whom Jesus has taught us are our brothers, to walk shoulder to shoulder with them, sharing all you are and have on the hard and painful road of life.

The final word is this. All these things must be done for God's glory; all these things can only be fully done when we have the consciousness and the power of God's presence; when they are thus done and all in human life is seen projected on the screen of an infinite existence and progressing toward infinite and eternal ends, then the glory and the majesty of religion are ours.

So religion in action sums itself up in the end in the cultivation of the inner life, the personal, spiritual exercises which must be the source and dynamic for all the far flung activity. And the final word I have to say is of mystical and personal religion. Make for yourself within your own life an inner sanctuary, into which no other human eye may ever look, up to whose door no other human step shall ever come. Cleanse and sanctify the outer life that this inner refuge may be real and shining, and then every day, and more than once in every day, withdraw yourself from the world and all its life that presently you may enter more deeply and effectively into it. Draw in the widespread abundant forces of your nature, fix the mind, the heart, the will upon the thought, the presence, the person and the power of God. Get yourself by yourself until you are alone and for a time for you, the universe holds nothing but the Eternal and your presence before Him. Go up to the door of your own soul, to this inner shining sanctuary, enter and shut out the world. There be still and know that He is God; there eat the meat which the world knoweth not of; there have peace with Him. If you will do this, you will know that religion is the only thing in life which never disappoints, which always satisfies, which abides unaltered amid the changes of time and the delusions of men. In that sanctuary God will keep you secretly as in a pavilion from the strife of tongues. He will correct the perspective, He will renew the vision, He will recharge the vital forces. From that inner refuge, out of these hours of communion, these experiences of the eternal, you will issue into all the noise and tumult of the daily life about you, able to understand it, to interpret and guide and emancipate it; able to love and to believe in your fellow men, able to bear with them in infinite patience, to estimate them with divine charity, to show to them the way of life. There is not a man in this University who, if he will only resolve to believe in and follow Jesus, to trust the God of Jesus for forgiveness and grace and strength, to live by His life and increasingly to appropriate it day by day, may not go forth from the University into the unknown perils and contacts of his future conquering and to conquer.

